

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10. 11.

Den som
bliver ikke
ikke tror,
fordi han
paa Guds

paa ham,
t; den som
rede dømt,
har troet
rne Søns

Haugen, Rev. A. K.
Dec 23

18de aargang.

Winnipeg, Manitoba, Første Nr. i Mars, 1942.

Nr. 5

ETT I KRISTUS

Les: Joh. 17, 18—23

Av Johs. Daasvand

"Men jeg ber ikke for disse alene, men ogsaa for dem som ved deres ord kommer til at tro paa mig, at de alle maa være ett, likesom du, Fader, i mig, og jeg i dig, at ogsaa de maa være ett i os, forat verden skal tro at du har utsendt mig". Det er hovedindholdet av Herrens bøn for sine.

"At de alle maa være ett —"

Det er ikke en ytre formens enhet her er tale om. Der vil til tider være stor forskjell paa de troende i det ytre. Forskjell i alder, i røynsle, i syn paa ytre spørsmål, i sprog og nasjonalitet og i andre ting.

Det er en indre aandens enhet her er tale om. Skal vi som troende kunne makte at praktisere og virkeliggjøre denne enhet, saa maa vi først se paa hvad det er som binder os sammen. Vi skal nevne tre bil- leder fra det nye testamente som klart syner os de troendes enhet i Kristus.

1. Vintreet og grenene. (Joh. 15.) "Jeg'er vintreet, I er grenene," sier Jesus. Den samme saft som fylder stammen, gaar ut i de ytterste grener, knopper og bladet. Det er en levende organisme. Slik med de troende i Kristus.

2. Ett legeme. (Ef. 2. Rom. 12 og 1 Kor. 12.)

"For likesom vi har mange lemmer paa ett legeme, men ikke alle lemmer har samme gjerning, saaledes er vi mange ett legeme i Kristus, men hver for sig er vi hverandres lemmer."

"For likesom legemet er ett og har mange lemmer, men alle legemets lemmer om de end er mange, dog er ett legeme, saaledes er det ogsaa med Kristus."

Kristus er legemets hode og alle troende er lemmer. Saa helt organisk er de troende forenet med Kristus at naar Saulus forfulgte og drepte de kristne, saa lyder det til ham: "Saul, Saul, hvorfor forfølger du mig".

"Den som rører ved eder, rører ved min øiensten," sier Herren et andet sted.

3. En levende bygning. (Ef. 2 og 1. Pet. 2.) Kristus er hovedhjørnesteinen og de troende er "levende stener" som er "bygget op paa apostlenes og profetenes grundvold." Grundtvig synger om denne bygning:

"Vi er Gds hus og kirke nu,
bygget av levende stener."

Disse bebeliske billeder syner os klart at de troende er ett i Kristus.

De utgjør i sandhet en levende organisme. Uanset forskjell i det ytre.

Hvordan skal de troendes enhet best kunne vir keliggjøres i det praktiske liv? Det vil vi nu se litt paa. Her er det nemlig at vanskene møter os. Det vil dog være en uvurderlig hjelp til alle tider at se paa hvad vi har tilfelles i Kristus.

"Det store som skiller er lite mot det store som binder." Slik lød et telegram fra en statsmand i 1905 til en politisk motstander.

Det er enda mer sandt om os troende. Det fins vel neppe et samfund i verden som staat saapas sammen i virkeligheten, som de troende.

De fundamentale sandheter som de alle bygger paa, er saa overveldende mot det lille som skiller. Dog skal vi ikke være blinde for at meget kan bedres, naar det gjelder den praktiske side av denne sandhet.

Jeg skal nu nevne noget av det som her skal hjelpe os:

La Guds ære og hans rikes fremme være maålet med vort arbeid. Himmerikets rike er nemlig større end min organisasjon og mit kirkesamfund.

Vandre ærlig og opriktig. "Dersom vi vandrer i lyset, da har vi samfund med hverandre," heter det i Guds ord. Samfundet styrkes i samme grad som vi er aapne og fortrolige med hverandre som troende.

Stil dig paa den tjenende plass i Guds rike. Kritiser ikke, men vær med at dele ansvaret i din forsamling.

Evangelistvirksomheten i Kanada Distrikt

Under distrikts møtet i Outlook, Saskatchewan sistleden sommer blev ogsaa denne sak, — angaaende nødvendigheten av evangelist virksomhet, behandlet ikke saa lite.

Der syntes at vere en sterk stemning for mere av dette slags virke, i vor kirke — ogsaa her i Kanada. Og det er opmuntrende for dem som ber og arbeider for mere aandeligt liv iblandt vort folk.

Kirkemøtet i Outlook valgte en evangelist komite for distriktet bestaaende av følgende prester: A. K. Odland, A. H. Solheim, og K. O. Kandal. (Se aarsberetningen 1941, side 330) Denne komite havde sit første møte i Camrose og organiserte ved at velge:

Pastor K. O. Kandal, Wetaskiwin, Alta., Formand; Pastor A. H. Solheim, Camrose, Alta., Sekreter; Pastor A. K. Odland, Bawlf, Alta., Kasserer.

Denne komite har allerede holdt to møter,, begge i Camrose og samtalte om hvad som kunde og burde gjøres. Ved det første møte blev vi enige om at forsøke at faa en av vort samfunds evangelister, Pastor P. Nordsletten for mindst seks maaneder til at virke i vort distrikt. Senere faar vi svar at han (Nordsletten) ikke kunde komme før i 1942 — sommer — og da bare for seks uker! (En stor skuffelse selvfølgelig — at han ikke kan standse lengere iblandt os i dette store vidstrakte distrikt).

Ved det andre komite møte behandlet vi da bl. a. Pastor Nordslettens svar og ordnet med hans reiserute neste sommer. (Den vil bli bekjentgjort i Hyrden senere hen). Der er mange indbydelser for en evangelist. "En aaben dor", ja!

Der er flere ledige kald uten prestelig betjening. Endel av vore prester har 4—5 ja, enda flere menigheter at betjene. Disse brødre trenger saart til hjelp—forat ikke gaa sig "Aftfor tret", og gi op—flytte fra os.

Vi har igjen sendt en indtregende bøn og begjer om at faa en av vore samfunds evangelister for en lengere tid. Ved endnu ikke hvad resultatet vil bli.

Men i alle tilfelde saa trenger vi mere og mere av dette slags arbeide iblandt os. Deres komite har ogsaa tat under overveielse muligheten av at gjøre bruk av der- til skikkede arbeidere indefor vort distrikt!

Det skal glede os at høre ifra flere av dere som er interesserte i dette virke iblandt vort folk. Og dere som har syn og sans for dette arbeide — og ogsaa midler til at bekrefte det med — send deres gaver til komiteens kasserer som ovenfor nevnt.

Og, i tilfelde vi nu kan faa en evangelist for en lengere tid, og dere ønsker hans besøk, skriv til evangelist komiteens sekreter, eller formand desangaaende. Sa skal vi forsøke at gjøre det bedste vi kan under omtendighetene.

Ifølge beslutning fattet ved vort ditrikts-møte sistleden sommer, saa skulde hver krets i distriktet velge en evangelist komite paa tre medlemmer. (See aarsb. 1941, side 330) Naar disse er blitt valgt vil vi bede kretsekretene om at sende navn og adresse paa medlemmerne, til distriktets evangelist komite. Maa da ogsaa dette arbeide bli til stor velsignelse iblandt vort folk!

—K. O. Kandal.

DOGMER.

Det er farlig aa forakte dogmene. Dogmet er ikke noe annet enn den begrepsmessige fiksering av en overbevisning. Og uten en slik fiksering havner man i intellektuelt kaos.

Knut Hagberg.

La maålet stadig vinke. Snart samles vi for evig i det store kor:

Der striden ender,
Og kjærlighetsluen evindelg brender.

DER LØD ET ROP...

Der lød et rop — midt paa natten lød det. Det var mørkt og stille, saa nu sov folkene, ja endog jomfruene — sundt og fast.

Ropet gjaldt brudgommens komme og var henvendt til brudejomfruene — de var de interesserte. De var gaat ut for at møte brudgommen. Men da han gav sig tid sovnet de alle ind og sov.

Efterat Jesus var faren til himmelen blev det straks forkyndt, at han vilde komme igjen for at hente sine venner, og de glædet sig storlig over dette løfte. Især var glæden og forventningen stor under sværeste trængsler og pinefulde forfølgelser.

Aa — hvor de ventet!

Men tiden gik — slegtled efter slegtled, aar efter aar svandt, ja aarhundre efter aarhundre randt hen uten at brudgommen kom. Forvarslene avtog istedenfor at tilta. Det blev stille og ingen skyer var at opdage paa himmelen.

Løftet om brudgommens tilkommelse grep sindene mindre og mindre. Og de blev vel enige om, at de hadde misforstaat brudgommen. Og nu da han ikke kom, saa kom ordningen med de mange ting for et længere ophold og omsorgen og bekymringene for dette liv optog sind, tanke og interesse mere og mere og under forutsætning av, at brudgommen maatte ha sat tiden for sin gjenkomst ind i en fjern fremtid, førte dem ind i den grove misforstaaelse, at de hadde nok tid til sin raadighet til at berede sig i, saa de tok fat for ramme alvor at gjøre sig det komfortabelt og hyggelig her i timeligheten. Og de satte brudgommens komme enda længere ind i fremtiden end brudgommen selv gjorde — og de sovnet ind og sov.

Nu er der hengaat over 1900 aar. Et og andet rop om at brudgommen ikke var langt borte, har lydt, men ikke kraftig nok til at gjøre synderlig forstyrrelse i den søte søvn.

Løftet om at brudgommen vilde komme magtet ikke at holde de søvnige jomfruer vaakne. Og nu, snart 2000 aar siden brudgommens avreise, kan ikke synderlig interesse og almen forventning om, at han ikke lar vente paa sig stort længere, vækkes.

Men dog — midt paa natten lød der et rop, som skar igjennem alt, saa alle jomfruene vaaknet, skjønt de aldrig hadde sovet saa trygt og godt som da. Og da de vaaknet nu, midt paa natten, da var det ikke fordi de var utsovet, nei, de hadde da sovnet ind for alvor, og dog vaaknet de.

De grep nu til lampene. Det var bælgmørkt, og de kunde ikke komme frem uten lys.

Dette rop midt paa natten maatte være en vældig kraftutfoldelse med en uvanlig epokegjørende virkning, der kunde magte at vække de tungtsovende jomfruer. Nu blev de fuldt vaakne. Men ropet og brudgommens komme skede saa samtidig, at de daarlige kunde umulig faa tid til at gaa at kjøpe olje. Det var forsent nu. Jesus sa ved avreisen: vaak derfor, da I ikke vet tiden!

Der har i tidens løp været megen letsindighet og spot med hensyn til brudgommens gjenkomst, og i harme har der været spurt: hvor blir det av løftet om hans tilkommelse?

Men nu staar han der.

Hvorledes er stillingen idag? Er alle bekjendere beredt? Hvorledes er menighetenes og alle dens medlemmers Gudsforhold? Har vi alle olje — livet i Guds Søns tro og den Helligaands besøgning?

Han vil komme uforvarende og for tidlig paa alle som ikke har olje paa snie lamper!

Er der nogen mulighet for at vi nærmer os — "midt paa natten" nu? Er der noget eller nogen som varsler om, at brudgommen kan være nær nu?

Jo, der er nogen som slaar til lyd for denne mulighet, og at denne mulighet er paatrængende.

De utlægger tegnene derhen ifølge skriften, at disse vil kulminere i midnatsropet og Jesu komme. De grunder da denne deres antagelse paa tidens lengde fra skapelsen til nu, idet de finder at skriften begrænser dette tidsløp til en 6000 aars

ALLE SOM KOMMER

Alle de som faderen gir mig kommer til mig, og den som kommer til mig vil jeg ingenlunde støte ut. Joh. 6:37.

Dette skriftsted er et av dem som er blitt kjert for mig og jeg vil tro mange med mig. Mit høieste ønske er at maa bli kjert for enda flere. Hvem er det som Jesus ber komme til sig?

Alle de som faderen gir han. Og hvem er de faderen vil skal komme? Gud som er hans far og vor far vil alle skal bli frelst og komme til sanhetens erkjennelse. 1 Tim. 2:4. Saa kommer det altsaa an paa dig og mig selv om vi vil komme. Du sier kanskje at du ikke er kaldet. Det kan som regel stemples som tom undskyldning for at komme bort fra kaldet. Du er vel ikke saa elendig stillet at du ikke har hørt en prediken enten i kirken eller hvor det er. Eller du har hat noen paarørende som er tat bort fra verden. Det er altsammen kald. Derfor om du ikke er kaldt før saa kom paa dette kald.

Kom til mig alle i som strever og har det tungt og jeg vil gi eder hvile. Matt. 11:28. Og jeg ber dig du som leser dette og enda ikke er frelst, vent ikke lenger. Snart kan det bli forsent og du blir ikke delagtig i Jesus hvile men kommer dit hvor den rige mand var, der hvor han ikke fik en draabe vand og hvor han ønsket at faa sent bud til sine brødre om at de ikke maatte komme dit. Du har ingenting at unskyldte dig med, ti budskapet gjelder alle—ogsaa mig og dig.

Kom derfor før det blir forsent.

En hilsen til alle som leser disse linjer ifra. —G.

PENNY-A-MEAL.

Dersom hver medlem av den Norsk Lutherske Kirke i Amerika ydet en cent hvert maaltid fra Aske-Onsdag til Paaske-søndag vilde der komme ind til Herrens gjerning \$15,831.00 hver dag. Lad os legge vor andel i dette viktige arbeide.

—V.

periode, og fremdeles læser de i skriften, at dette tidsløp skal avsluttes med uventede og voldsomme begivenheter som de, der nu raser, og at den ene katastrofe vil avløse den anden — saa som Antikrists fremtræden, kristenforfølgelse og Antikrists og hans hærs tiltetgjørelse osv. Og det maa vel medgis, at allerede det som nu foregaar i verden gir dens profeti ikke liten myndighet og autoritet.

Og dog — mon om denne profeti vil vække synderlig opmerksomhet paa det nuværende tidspunkt? Verden — og vel ogsaa jomfruene — er akkurat nu helt op- tat med den kildne verdenssituation, men just saa langt som den har betydning for dette liv.

De mange problemer som nu hopet sig sammen vil en fremfor alt bringe til en heldig løsning og lykkelig ende. Og det er jo baade forstandig og menneskelig — kanskje altfor menneskelig, det hører kanskje med til sønnen.

Tiden er vistnok ikke indstillet paa at ville eller kunde høre noget vækkerrop nu. Verden har det travelt med fremtidsplaner, og dens planer er langsigtige, der regnes med en "evighet" fremover, og ordningen skal bli fuldkommen og stedsevarende.

Men dog — hvis verdensbegivenhetene saa som de forløper indvarsler ropet "midt paa natten", da vil de vel bli mere og mere voldsomme og hjerteskjærende og det ene led efter det andet av profetierne vil gaa i opfyldelse for vore øine — slag i slag, sterkere og sterkere indtil at ropet: se brudgommen kommer, skjærer igjennem luften, saa alle jomfruene vaakner og brudgommen staaende der. Men de som ikke hadde olje med kommer ikke ind!

Mange meninger gjør sig kanskje gjældende om disse ting. Men en burde enes om dette, som Jesus bad disiplene om: Vaak derfor, da I ikke vet tiden!

Indsendt av

Mrs. C. Stensrud,
Crooked River, Sask.

HYRDEN

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En Interessant Bok

Vi har den glede at meddele Hyrdens lesekreter at P. B. Anderson, Bardo, søn av Pastor Bersvend Anderson, laante os en meget verdifuld bok. I denne bok finnes originale dikt skrevet av Bersevend Anderson. Den er inholdsrik da den behandler mange emner og det siger sig selv at boken er helt evangelisk. Vi har faat lov at opptrykke disse digt naar leiligheten gives.

* * *

Pastor Bersvend Anderson

Pastor Anderson blev født ved Barlø, Senjen, Norge den 7de desember 1821 og døde ved Bardo, Alberta, Canada den 14de Juni 1917, 96 aar gammel. I 1851 blen han gift med Marit Johanson.

Han blev omvendt i en ung alder og begyndte at forkynde Guds ord i seksten aars alderen. Han virket i Norge som legemand i 39 aar og kom til Amerika da han var 55 aar gammel. I 1878 blev han ordineret til prest i Hauges Synode. Han betjente 12 menigheter da han bodde i Crookston, Minn.

I 1894 flyttet han til Bardo, Alberta. I Bardo Menighets Ministerialbok staar følgende skrevet i hans haandskrift:

"Fra 1895 er alle Barnedaabe foretatt paa de forskjellige steder i Alberta av undertenede indført i denne bog, ligesaa de andre kirkelige embedsforretninger fra Nov. 3, 1894 til udi aartet 1903 med undtagelse af egtevielser og dødsfald, de er nedtegnet bare for Bardo.

B. Anderson.

Han tjente som prest til han var 89 aar gammel. Vidnesbyrd fra Broderkredsen siger om ham:

"Han var en gudhengiven personlighet, fylld med Kristi kjerlighet og utrustet av Gud med sjelden baade aandelig og legemlig styrke og utholdenhet."

Da vi kom til Ryley kaldet i 1939 tok vi familien med og besøkte Bersvend Andersons grav paa Bardo menighets vakre gravlund. Der findes en enkel, massiv sten over hans grav. Paa en plate paa denne sten findes hemmeligheten ved Bersvend Andersons inflydelsesrike liv. Simpelt og enkelt staar dette vers skrevet:

*Saa skriv da paa min grav
kun disse ord,
Her hviler støvet
av en synder stor,
Som er av naade frelst.*

Vi stod med blottet hoved ved hans grav. Det var godt for en ung Herrens tjener at bli mindet om at gjerningen lykkes til Herrens ere kun i ydmyghetens grobund.

—V.

Ole J. Solberg

I Indremissionsvennen finder vi at Ole J. Solberg har flyttet over grensen. Han var født nær Stavanger Norge i 1878. I fjortenaarsalderen kom han til Amerika. I 1900 blev han gift med Barbara Ulledalen. De hadde elleve barn. Familien levde i Ramsos, N.D., Kanada, Montana, og Silverton, Oregon. Det var da de levde i Kanada vi kjendte dem. Solberg var, som vi kjendte ham, en erlig, ivrig kristen. Han var interessert i sjeles frelse. I dødsanmeldelsen i Inremissionsvennen legges vegg paa hans kristendomsinflydelse i Calvary Lutherske Meighet, Silverton, hvor han var Bibel lærer i Søndags skolen. Han døde den 3 Januar 1942 begravet paa Miller Gravlund, Silverton.

Sidste gang vi saa ham var da vi tjente som student-prest i Lake Alma kaldet i 1930. Han besøkte os da. Hans varme kristelige lynne var det samme. Han formanet os at leve helt for Herren i hans tjeneste.

—V.

MINDEORD

Pastor Christian Hoversten

Pastor Hoversten har gaat ind i evighetens land. Døds anmeldelsen som blev trykt i Februar Hyrden var optrykt fra et bytteblad. Det indeholdt bare et lite rids av hans liv. Da han var prest i Torquay kaldet hvor vi hørte hjemme i studenterdagene, vil vi faa skrive et lite mindeord om ham.

Pastor Hoversten var en tro Herrens tjener. Han var ivrig for sjeles frelse og var en varmhjertet kristen. Han hadde et ømt Hyrdhjerte og fremla sandheten med en klar og enkel forkyndelse. Slik lerte vi ham at kjende.

Vi holdt religionskole i hans kald og hadde hans tre eldste som elever. Mrs. Vinge holdte ogsaa religionskole i Lac Qui Parle menighet av hans kald. Han var vor prest da mor døde og foretatt ved hendes begravelse.

Pastor Hoversten gjorde en stor insats i Kanada distrikt og viet den største del av sit liv her. Han var prest i Alberta i Seven Persons, Catchem, Cereal og Ryley, og i Torquay Saskatchewan. Hans sidste kald var det kald vi nu betjener, Ryley kaldet, og i Bethel menighets ministerial bok staar det skrevet, "dec. 25, 1938 Christmas and Farewell Services by Chr. Hoversten".

Vi fik budskapet at han var uheldelig syk da vi begyndte vore jule gudstjenester i Ryley kaldet. Før vi var ferdig med disse høitids gudstjenester i alle seks menigheter kommer budskapet at denne Herrens stridsmand hadde fulden den gode strid. For os var det en selsom oplevelse at staa i predikestolen hvor Hoversten hadde staat saa mange gange og forkynde det samme budskab som han hadde forkyndt og som han i beskuelsens herlighet nu oplever. Det var ikk fritt for dugge øine da vi leste den sidste hilsning, som var sendt os av Mrs. Hoversten. Det var Romerbrevet 1, 16:

"Ti jeg skammer mig ikke ved evangeliet; ti det er en gudskraft til frelse for hver den som tror, baade for jøde først og saa for greker."

Vi vil herved faa legge en krans til hans minde ved at si at han var os til hjelp i studenterdagene. Han handlet altid i kjerlighet mot os trods vi stundom mente at vi visste best hvorledes menighets arbeidet skulde gjøres. Dette angret vi og bekjendte det for ham og fik en forstandig mottagelse og en villig tilgivelse. Vi er taksam at vi lerte Hoversten at kjende. Velsignet vere hans minde. Vi sees igjen naar "taagen er forsvunden".

—V.

John Trotland

Da vi har allerede trykt litt om John Trotlands hastige bortgang vil vi bare citere litt av det som O. A. Broughton, Camrose, Alta. gav os ved stevnet i Camrose:

"Trotland var en virksom og maalbevist mand — han vilde noget, og det var Guds rike det gjaldt. Overfladisk bekjendelses kristendom var ham en pest. Det staar litt mer om Enok: "Og han var ikke mere, thi Gud tok ham til sig." Salig er den som er hos Gud og vi er forvisset det var dette maal den hensovede broder stundet efter."

"Bed Høstens Herre..."

Saa lød en del av evangeliet nogle uker siden. Bed høstens Herre at han driver arbeidere ut til sin høst.

Bøn er et velsignet privilegium. Jesus sa: "Bed høstens Herre at han driver arbeidere ut." Eller som det leses paa engelsk: *sender arbeidere ut.* Venner, lad os forene os at bede Gud sende arbeidere ut. Og vere meget i bøn for vore skoler hvor ungdom forberedes som arbeidere.

Lad mig faa si nogle ord om vor bibel-skole i Outlook. Vi skal altsaa bede Høstens Herre sende ut arbeidere. Naar saa du og jeg ber denne bøn, eller vi ber: "Komme dit rige", saa lover vi Gud at vi skal gaa med budskapet eller *hjelp* til at andre kan gaa i vor plads. Gud har valgt at utføre sin gjerning paa jord gjennom os mennesker. Han kunde ha brukt engle, men valgte denne veien. Altsaa, kan vi ikke gaa selv, saa skal vi faa vere med med vore penge-gaver forat muliggjøre at andre arbeidere sendes ut.

Har du sendt ind dine gaver til Bibel-skolen?

Paa Skolens vegne, broderligst,
G. J. Ostrem.

DOMREMY, SASK.

Kjere Pastor Vinge:

Da vi er personlig kjente med folket ditt i Torquay og var tilstede i Salem Kirke da De blev inviet som prest, vil vi først ønske dig til lykke og Herrens velsignelse med ditt nye arbeide som redaktør for Hyrden.

Som svar paa om det norske i Hyrden skal krympes inn saa maa det ikke skje. Jeg synes det er alt for lite norsk som det er. Det skulde vel vere saa mange norske i dette vidstrakte Kanada som elsker sitt mors-maal saa de kunde i det minste fylde op med skrivelser i det første bladet i Hyrden.

Maalet hennar mor me vil

aldri, aldri gloyma

Kor det gjeng i verdi til

det vil tunga goyma.

Der me fikk i moders arv

alt det beste hjarta tarv.

Fra en Gudbrandsdals kone.

Mrs. F. Graupe.

* * *

Tysk Voldsferd i Norge

Det er forferdelig at tenke paa vaart kjere fedrelands skjebne. Det maa vere raaskap og brutalitet uten grense, naar de kan forgripe sig paa en saa elskverdig mann som Viggo Hansteen. Far hans var doktor i Oslo men han hadde sin sommer villa bare en engelsk mil fra vort hjem i Gudbrandsdalen. Hansteen og hans familie opholdt sig der i ferien hver sommer hvor de var hele bygdens aktelse og elskverdighet. Jeg sender inn en bøn som passer paa martyrene i Norge.

Mitt haap har jeg bygget paa Herren min Gud,

Saa send mig, Jesus, et frelsende bud

Til dig staar min lengsel, trods lenker og fengsel,

og alt hvad jed led.

Bedrøvet og prøvet, jeg kneler i støvet

Jeg leter og beder om frihet og fred.

Mrs. F. Graupe.

There has been quite a number of gift subscriptions of late. One omitted from the Christmas list went to Mrs. N. C. Langvand at Innisfail, Alta. from Mrs. R. H. Aune, Kinistino.

There has been In Memoriam subscriptions to the following. In Memory of Gladys Hoem from Rev. and Mrs. Falkeid to Mrs. Albert Flaata, Meadow Lake, and to Mrs. Hans Holt, Meadow Lake. In Memory of Mrs. J. E. Marken from Rev. and Mrs. Falkeid to Mrs. Carl Stensrud, Crooked River and to Mrs. Christ Lee, Cheilan. In Memory of Elvin Fengstad from Odin Falkeid to Harry Stensrud, Crooked River and to Miss Ruth Rosvold, Eldersley. In Memory of John Trotland from Rev. and Mrs. Falkeid to Mrs. B. Fossum, Crooked River and to Mrs. John Hesje, Crooked River. In Memory of Kari Paalgaard from Rev. and Mrs. Falkeid to Mrs. Arnt Erickson, Eldersley and to Mrs. Sverre Engelgjord, Crooked River.

An In Memoriam Gift of ten dollars has been received from Mr. and Mrs. Sam E. Rude of Naicam for Hyrden in memory of C. S. Rude who died in 1939 and Ole N. Hegland who died in May 1941.

Two were omitted from the previous list in Vol. 18, No. 1. in the 1939 column. We had at that time also an In Memoriam of Mrs. Ole Moe, formerly of North Battleford and Oscar Berg formerly of Outlook. I am sorry that these were omitted.

—Josef B. Haave.

Not how much of my money must I give to God, but how much need I use for myself?

Nazis Consistent?

The New York State Journal of Medicine recently said: "A Nazi with heart disease must not use digitalis, which comes from a Jew, Ludwig Trauve; and if he has a toothache, he may not use cocaine because he will be profiting by the work of Salomon Syriker. He must not treat typhus because he will have to avail himself of the discoveries of Widel and Weil. If he has diabetes, he must not use insulin because of the researches of Minkowsky. If he has a headache, he must shun pyramidon and antipyrin. If he has convulsions he must put up with them, for a Jew, Oscar Leibreich, thought of chloral hydrate. And so on through the long list of great modern medical discoveries."

—Lutheran Companion.

"Keep Them Clean".

In the first coast-to-coast broadcast to be delivered from a military training camp, Dr. Walter A. Maier of Concordia Seminary, speaking on the Sunday Lutheran Hour pleaded for a crusade of personal chastity as a contribution to national welfare and defense. He asserted that the forces of immorality are in some respects asserting themselves so boldly and defiantly that governmental action may be necessary to protect our youth.

"No nation," Dr. Maier declared, "that is dominated by lust and grievously infected by social diseases can permanently survive. Marriage, the home and the family are the foundation supports for national progress. When they are weakened by commercialized vice, applauded impurity and adultery, the strength and virility of the nation suffer."

Dr. Maier called atheism, Communism, academic sensualism, immoral books, "sex-mad" magazines, unclean associations, taverns and dance halls, and "moronic moving pictures" some of the leading influences destructive to Christian morality. As a slogan for the military services, he suggested, "Keep Them Clean" as a parallel to the already established "Keep Them Flying".

—American Lutheran.

Bible Institute Book Store Reminder

Sunday Schools, Luther Leagues, pastors and others who are not conveniently located to a custom's office are reminded that the Bible Institute Book Store at Outlook carries a stock of Sunday School books, devotional books, Bibles, Testaments, Concordias certificates, crosses, mottoes and plaques, and Christian fiction. We are increasing the stock of books on hand, and so hope to give prompt service on these items to all customers. Nevertheless, if a Sunday School knows now approximately what books will be needed in April, why not send in your order immediately?

In accordance with the regulations issued by the Wartime Prices and Trade Board, prices are the same. However, as a result of these regulations, when our present supply of YPLL Pocket Testaments is exhausted no more can be ordered through us. Augsburg's price on these is up considerably. For example, their dollar testament, which we have been selling for \$1.10, is now \$1.25. We cannot raise our price, so it simply means that we cannot order any more. (We have a number on hand.) There will be no difficulty in securing other Testaments.

Penny-A-Meal Boxes.

Several orders have been filled. May we remind those whose responsibility it is to distribute these boxes that a record is kept of every box. Have it distinctly understood that every box will be collected in again. Tin boxes are at a premium and it will be a considerable time before another shipment can be had. Even though the boxes are given out late in Lent they may be left for 47 days and collected in some time after Easter. Distribute carefully, urge faithful use, and pray that God will bless the undertaking.

—V.

News has reached us that buildings that will be converted into houses of worship have been secured by Saron Congregation, Lake Alma, Saskatchewan, and Dovre Congregation of Blooming-Gladmar District. This is a commendable move, and much needed.

—V.

S.L.B.I. Graduation April 1

The first graduation service at S.L.B.I. will take place, God willing, at 10:30 A.M. April 1. The guest speaker at that occasion will be Pastor A. M. Vinge of Ryley, Alberta. Friends are invited to this festive event.

Jo større makt, jo større ulykke — hvis ikke Guds frykt og ydmykhet er rettesnoren.

—Luther.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10. 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in March, 1942.

The writer of this article, now International Luther League President will be the guest speaker at our District Luther League Convention in Saskatoon, Sask. July 16—19, 1942.

THIS JOB OF LIVING

A. E. Hanson.

It seems our first attempt got by the editors. Whether it had any merit, or was passed because they had no other material, we shall never know.

A Family Affair

You will notice that I have written "we". Well, it took the whole family to produce that first page. Naturally mother had to be called into conference. For years her better judgment has saved many a sermon attempt and often the preacher himself. But there were more to be consulted. There are four boys, and two of them are Luther Leaguers, which makes quite a difference when it comes to telling young people what to do.

The junior in high school has been seeing basketballs only, for the last three months, so he quickly dismissed the responsibility with a favorite expression, "Don't know the score." But the freshman in college, a member of Quill and Scroll in high school and in the age when young men would like to see their fathers a bit more concerned about their positions in life, well, that was different. Very thoroughly did he study it, and then with a grave expression on his face, he turned to me and said, "Dad, there are some good thoughts in here, but they are poorly expressed, and your English is terrible." So I leave it to you if this was not a family affair.

Betraying Our True Selves

Maybe that's something worth considering, too. There should be a few more family affairs in our day. More things that the whole group should have in common. Too often you young folks kind of like to keep mother and dad at arm's length so that they may not know too much about you, or you about them. That spirit makes for a poor home, and next to our relationship with our God comes our relationship to our parents. Our relationship with God is based on love, and that with our parents must be the same. What about our homes and our way of living at home? I've met a lot of young people in League meetings and at Bible camps who were really a joy to know, and you left them feeling that those youngsters were gems. But later, I have heard them in their homes, have seen their way of associating with their parents, and former estimations have been shattered.

In God's wonderful plan for His children, He put the first home in paradise and I verily believe He intended that every home should be a paradise on earth. No, not as far as the building and the furnishings are concerned; these are not the main essentials, but as far as the lives in that home are concerned. In these United States, we are told that this kind of home is lacking. So you have a job right here. If you want to do great things and most of us dream along that line, you can begin at home, at the kitchen sink when you drag the dish towel across the supper dishes, and in the morn'g when that patient mother of yours tries to get you up in time for school.

Make Home a Paradise

Almost all of you that may read these pages are baptized young people. You have been baptized into the name of the Father, Son, and Holy Ghost. You have been made members of the family of God, and as a member of the Family of God, you are to live with your earthly family. How that would change a lot of things! Social problems would not have to be discussed so often, nor so heatedly if you would bear in mind that you are to live as a child of God. Is that bigger than you are? It isn't easy. Neither is it easy to plow your way through eleven men bigger than you are, with a football hugged to your side, but it can be done if you train well and have some cooperation from your team mates. The same principle applies at home.

A Prayer for Our Sons in the Service

JOHN. F. FEDDERS

O LORD of Life, Strength of the strong, and best Guide of our youth, hear the petitions we direct to Thy throne of grace. The anguish of a nation's strong fatherhood and the tears of its sacrificing motherhood, prompt our prayer for the lads of our land. They are leaving our homes and altars to heed their country's call. They are shouldering arms, flying planes, and manning ships in defense of the flag.

Here in the friendly pew and at the family altar we follow them in dusty march, airy flight, and on stormy sea with our petitions for safety. May their remoteness from sanctuary and home not less their grip on the virtues of a royal manhood. Defend them, O Lover of Youth, from the sinister, soul-destroying scarlet siren whose lures lead only to dark disgrace and dishonor. These are our sons, Thy choice gift to us, and our hearts' desire is that they may serve our country's cause unsullied and unstained.

Above all, dear Lord, guide them by Thy Holy Spirit that they may keep sacred in the crowded routine of each day, some fraction of time for a prayer tryst with Thee. Remind them of their baptismal covenant and confirmation convictions that they may be true soldiers of the Cross.

And our hearts' plea, O Father of all the nations of the earth, is that enduring peace may soon come to supplant the sword, hate giving way to love, and brutality to brotherhood. In the Name of our elder Brother, the Prince of Peace.

Amen.

What Lent Means To Lutherans

It means time set apart:

1. For more frequent hearing and study of the Word of God.
2. For a new vision of the crucified Son of God.
3. For more confident and more frequent prayer.
4. For increased faithfulness in the service of the Church.
5. For bestowal to the needy of what we may save by self-denial.

It means joy—because the motive of its observance is love, not necessity. It is entirely a voluntary matter, not a prescribed rule.

We observe it, not to save our souls, but out of love for Him who loved us and gave Himself for us.

It means the deep, abiding joy of Christ. It means the joy of knowing God better. It means the joy of sacrifice. It means the joy of finding our life by losing it for Jesus' sake.

It means truer fellowship. They who worship at the foot of the Cross are bound together by an unbreakable tie.

The fellowship of Christ's sufferings brings us into live contact with the heart of mankind.

Greater purity means richer fellowship. Loyal service means effective fellowship. Self-denial for others means sincere and practical fellowship.

It means opportunity. "I haven't time" is heard more frequently in the 20th century than ever before. Lent is the Lutheran's opportunity to make time for the things that count most.

Let's all train with Christ, and there will be some Christ-like cooperation in that home and that household will be able to meet almost anything.

Pray! Pray for dad and mother. Sure, they are old-fashioned and unreasonable. That's why they need your prayers. And you are young, foolish, and dull headed. So you need to pray also.

Push! Your folks get tired, too. They have had some experiences that have taken a lot of drive out of them. Business is not always good. Crops are not always bountiful. Get behind those parents of yours with a good earnest push now and then. Let them feel that you are back of them.

Pull! Pull for your home. It's the best home you'll ever have. Under God pull it out of the difficulties. Make it the garden spot of the neighborhood.

It means power at the center of life. The demands of business, pleasure, money, amusements, give way during Lent; not because they are wrong in themselves, but in order that they may never become the center of our life.

It is a time to remind ourselves that religion is the center of a full life.

It is a time when we search our lives to the core, take spiritual stock, and face the facts of sin and forgiveness squarely.

It is a time when we stress the center of our religion—the cross of Jesus Christ.

It is the heart of the year, and makes all the rest of the year happier and holier.

We shall observe this season best if we observe it together. We can encourage and strengthen one another in it. It is stimulating to know that many Lutherans are united in this devotion. It will inspire us to realize that Christians everywhere are setting this time apart for Christ and for one another.

—F. H. Knubel.

Is it too much to ask?

One cent per meal member of the family during Lent is that asking too much? Let the penny-a-meal box stand on your table every day during Lent. It is a silent reminder of God's blessings. Let your box speak to you. Let it give you a vision of fields white unto harvest and a world that desperately needs the message of the Christ with the nailscarred hand. Lift your heart in prayer as you place your gift in the box. Let us all help to speed the message!

—V.

The writer of this article is our new Executive Secretary of the International Young People's Luther League, and visited our leagues in Canada in 1940.

A WALL OR A BRIDGE?

Oscar C. Hanson.

"Every human being is either a wall that keeps souls from Christ or a bridge that leads souls to Christ." These words, quoted in a recent address, seemed to grip hearts anew with the responsibility that comes with other people. "I pray that I might always be a bridge", was the sincere response of one Luther Leaguer who heard those words.

You are either keeping souls from Christ or you are leading souls to Him. There is no middle road. *There is no neutral zone*

when it comes to Christ's kingdom. Jesus says, "He that is not with me is against me and he that gathereth not with me scattereth abroad" (Matt. 12:30). In 2 Corinthians 5:14, 15, we also read, "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead and that He died for all that they which live should not live unto themselves, but unto Him which died for us and rose again."

There are people who keep others from Christ by open hostility and antagonism to everything that is of Christ. There are many of these walls erected throughout the world today. "Down with Christ; Away with His Word; His Church is all foolishness." Such cries are not even foreign to our own America. Facing a large class of students, one educator spoke of creation and the teaching of heaven and hell as just another myth.

Laughing at God, Christ and the doctrine of Judgment Day is not unusual. Men make sport of taking things sacred as a background for some sacrilegious joke. How terrible to think of these people laughingly walking the road that leads to destruction. But more terrible still is it to see that they are walls keeping other souls from Christ. Is there a more gruesome picture than walls that keep children, young people and other souls from Christ, the only door to heaven? God have mercy on all who are keeping others from being saved. Jesus said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea" (Matt. 18:6).

There are many walls of indifference. There are people who are not hostile to Christ but simply live in the attitude, "I don't care to be concerned about Christianity." It is pathetic to see the emptiness of a life that cares nothing for Christ. We want to weep in compassion for that soul. But what makes the picture even darker is to think of all the souls that this one person keeps from Christ by his own indifference.

Inside of our churches, I am thinking of the danger of the walls of compromise and silence. It is popular to be popular in our day. What a temptation it is for us young people to dim our light that it may cause no offense or stir. We say "Yes" when we should say "No". We keep silent when we should speak for the cause of Christ.

Somehow it is easy to forget the words of Jesus when He said, "If the world hated you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). By no means do I believe a Christian should seek to become offensive. But as a Christian I must always be willing by the grace of God to say "No" to the devil, the world and my own flesh and "Yes" to God and His will. Above popularity I must place my supreme desire to glorify Christ and do His will.

Do my associates know by my life and word that I have surrendered all to Jesus Christ? No "guess-so" or "hope-so" Christian can continue to be bridges that lead souls to Christ.

Only lives fully surrendered to the Savior can become Christ-centered personalities that radiate God's peace, love and power. It was said of one saint of old, "His life is an arrow pointing constantly to Christ." What a testimony! This is possible for you and me if we permit God's Word to fill our hearts. Praying for every soul with whom we come in contact, we can be used by God through His Word to lead souls to the Fountain of living waters.

Think of all the souls with whom you come in contact even during one week. Jesus came to carry your burdens, but when He saved you, there was one burden He did not take from you. He wants you to have a burden for lost souls. Can there be a more thrilling experience than to be used by God as a bridge to lead souls across the river of sin and despair, the slough of hopelessness and despond, to Christ, the Savior, the King, the Rock who never fails? Is your daily life an arrow pointing to Christ? Are you a wall or a bridge? Think of the answer in terms of eternity.

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

"Go and Tell"

Is it true dear Lord, you are looking to me
To speak of your love each day?
Can you use one so faulty and timid as I?
O, tell me, dear Lord, I pray.
Then quietly waiting, the answer came
From the Lord so kind and true,
"I have no other way of reaching the lost;
I'm depending entirely on you."
Depending entirely on me — grave thought
As I muse on past failure and loss
When souls at my side, passed into the night
And I pointed them not to the cross.
"Forgive me, dear Lord, forgive me I pray,
And help me to see, you have no other way."

Workers Together With Him

To be glad of life and the privilege of service;
To ask not for an easier life but for strength equal to my tasks;
To learn to smile though burdens seem heavy;
To remember always that God's pattern of a beautiful life is made up of common-place duties;
To be loyal to the Great Physician, and ready to do what He appoints;
To minister from love and leave results with Him;
To prize His honor above worldly success;
To so live that each soul that touches mine, may be stronger for life's battle;
To abide in Him always and rejoice in His will;
This is service, worship, rest.
Charlotte Aikens

The First Deaconess Home Kaiserswerth, Germany, 1836

Theodore Fliedner, a young pastor in the village of Kaiserswerth, was used of God to restore the Evangelical Diaconate to the Protestant Church. In October 1836, he purchased—the accounts say "without money"—the largest and handsomest house in Kaiserswerth. There, without sisters and without patients, he opened the first Motherhouse and Hospital for the training of women for Christian service. Soon came Gertrude Reichardt, the daughter of a physician, to be the first deaconess.

At his death twenty-eight years later, there were 30 Motherhouses and 1,600 deaconesses in 100 fields of labor. There are in America 9 Lutheran Motherhouses with 470 deaconesses. There are in the world today 100 Motherhouses with 38,980 deaconesses in 11,450 fields of labor.

It would be impossible to estimate the vast volume of Christian love that has been applied to needy bodies and souls through this ministry of mercy.

Lutheran Deaconess Home and Hospital, Chicago. Ill.

During the past forty-four years the Lutheran Deaconess Home and Hospital has carried on its ministry of mercy among the sick and the needy; and has faithfully served as a hand-maid of the church in training christian workers for various fields of labor, at home and in foreign lands. From its humble beginnings in small rented quarters to the present time with a large, well equipped modern Hospital, the Lord has wonderfully blessed the institution and its work.

From One Who Has Been Helped

My dear Friends:
Looking back upon the two months of sojourn under your roof I feel that I would be very remiss in duty, most ungrateful indeed, did I not

send back to you a brief word as to my memories of life under your watchful and benevolent care.

When your superintendent first came into my room and told me I was to regard the Hospital as though it was mine, I took that to be a very polite form of welcome, but very soon I learned that it was no mere figure of speech; the place, to all intents and purposes was mine without one word of request on my part. Rather well versed in American hospitals, African, Asiatic and European also, by actual personal experience, I never expected and certainly never experienced such a degree of constant thought and attention as I received continuously...

The old-fashioned "hominess" that goes with the frequent calls and conversations of the deaconesses, lends to the whole atmosphere of your establishment a feeling of friendship and understanding that is well-nigh as curative as are the medical attentions. I cannot refrain from mentioning the skill and kindness of the nurses. Truly all were a valiant, cheerful army of aids to recovery...

In my heart there bubbles over inexpressible thankfulness and the parting words: God bless you all, my Friends! Ever gratefully yours,

An Invitation to all Christian Young Women of Canada

To be a Deaconess is the joyous privilege of every woman. When a person accepts Christ Jesus as a Saviour He becomes their Lover. Remember the song, "Jesus Lover of My Soul." And a real lover is not selfish. The first thing one thinks about is "what can I do for the One I love most?" Raise the fallen, cheer the faint, heal the sick and lead the blind.

There are many types of work in which a Deaconess can be engaged. Some labour in Hospitals, Orphanages, Homes for the Aged; some are Parish Sisters in the congregations under the direction of the Pastors; some have volunteered for the foreign field and are Missionary Deaconesses in our various Mission Fields. Now when our country needs it, if we had any Deaconesses in our country, they would, like Florence Nightingale, carry their mission of love into our Red Cross and amongst our boys. They need the Lamp that is burning for the Lord now more than any other time. Lamps, you know, are not for the sunny places nor for the light of day, but for the dark places of the earth, where shame and wrong and crime have birth, or where lamps of Faith grow dim and souls are groping after Him.

What an opportunity for anyone who loves the Lord. Our Country is calling for our boys: our Church is calling for all Christian women to come and serve. Now an appeal to our Church leaders to get some of our Deaconesses over here to start a hospital: a place where the Christian young women could train. I know of several young girls that wanted to serve and would have trained as Deaconesses if they could have gone somewhere in Canada to train. There is quite an expense in going to the U.S.A. and it is also difficult to get across. Practically all our large cities and some smaller ones have Catholic Sister Hospitals but none of them have Deaconess Hospitals. What a wonderful thing it would be if we could get one started in one of our cities.

Here is a call to help to our L.D.R. and W.M.F. Pray for it and work for it in His service.

Mrs. Laura Brown,
Deaconess Sec'y for Canada.
Oungre, Sask.

The true servant of Christ is always triumphant. He need not be concerned whether his message be received or rejected, but rather let him be sure that he is preaching Christ, and Him alone.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

Lenten Thoughts

There was a tumult outside of Jerusalem on Calvary's hill. There is a tumult of war in the world today, and indications are that it will become worse. The peoples' hearts were filled with hatred and murder that first Good (or rather "Long") Friday. They were blaspheming the one who was hanging on the cross for them. Any better today? One wonders when dancing and card-playing seem to interest people more than to hear God's Word and to read it. Let us not be caught in this amusement craze, tumult, hatred and blasphemy. Instead let us get down on our knees before God and confess to Him our sins both as individuals and as a nation.

God is calling: "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55:6, 7).

During the season of Lent we are especially reminded of the suffering and death of Jesus for us. Look to Jesus on the cross and your souls shall live as the people in the wilderness lived when they looked upon the serpent of brass that God told Moses to place on a standard. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15).

—K. A. Knutson,
in Cabri parish bulletin.

FOXES

Once there was a crow with a piece of cheese who flew to a high tree to enjoy the tender morsel. In this same country there lived a cunning fox who saw what this crow had found, and who very much desired to have this cheese for himself and thought of a way whereby he might get it.

So the clever and deceitful old rascal began by praising Mrs. Crow. She received some very fine and flowery flattery about having such good and glossy feathers. After enumerating all the good points about her dress, Mr. Fox asked for a demonstration of her vocal talents. He just wondered whether it could be possible that her singing might compare with her beauty. O, he would just love to hear her sing!

From her high perch the puffed up bird aimed to make the opening note of her singing just as impressive as possible. The results were quite satisfactory — that is to the fox. He was favorably impressed with the cheese. He really didn't pay much attention to the singing.

Once there was a Luther Leaguer who received a precious heritage in his home church. In the same neighborhood was a non-Lutheran church which didn't have any young people like this Lutheran product. And like the fox of the fable, this "have-not" church decided that it wanted the whole cheese. Which meant that they wanted Mr. Leaguer with all his good training.

So he was invited to attend their church, but that was only the beginning. They praised him very highly for his abilities to sing as well as for his qualities of leadership. He must join their choir and help direct their youth organization. It pleased the Leaguer well to hear such fine compliments. The tactics of the fox again worked. The preying church succeeded in getting him to open his mouth in their assembly, to confess their faith, and to lose his Lutheran heritage.

Once there were such leaguers. We don't believe there are so many now for they are more shrewd to discern foul flattery. Wise leaguers will want to stay by the church that can produce such praiseworthy members. So who wants to listen to the fox or to the foxy proselyters?

—J. B. Stolee.

Winter Bible Courses

A Bible School was held at Cabri February 9—13, with pastors Knutson, Bergsagel and Marken as instructors. Five students were in attendance full-time, while several others attended some of the classes. This may seem like a small beginning (yes, beginning, for undoubtedly pastor Knutson will arrange for another such school next winter), but we can be sure that it is a good beginning, and that there will be growth in the future.

That such schools have a definite field of blessing and of service is seen by the Moose Jaw Circuit Winter Bible Course, which this year has been meeting during the month of February at Torquay. This is approximately the eighth year that this course has been held. Is interest in it dying out? Not at all. A greeting received at S.L.B.I. from the teachers and students at Torquay is signed by forty-one (41) individuals. Blessed are those congregations that have young people who will year after year take off two weeks or a month for Bible study.

Should there not be such short courses offered in every circuit in our district? To call ourselves the church of the Open Bible is a mockery and a travesty if we do not live up to our claim. A pamphlet recently issued by a false cult suggests that their teachings may seem strange to many because the latter have only a "nodding acquaintance" with the Bible. But likewise it can be said that it is because so many have only this nodding acquaintance with God's Word that they become gullible suckers for the sweet and smooth phrases so piously uttered by such a cult. In this time of apostasy it behooves all penitent believers, in whatever church they are, to dig deep into the eternal riches of Scripture. Let not us Lutherans be the last to be faithful to our responsibility to hold high the banner of the cross. Let us rather take the lead!

At this writing the Birch Hills Bible Course is about to open for its second year. May all who attend receive rich blessing.

To the Y.P.L.L. Convention Camrose Circuit Feb. 13-15, 1942

Assemble thy cohorts
O Christ-minded youth,
Advance to the battle
For right and for truth.
Thy Master is calling
His banner unfurled —
The issue is joined
Between Christ and the world.

Lo the legions of darkness
Entrenched in their might
Hold captives in bondage
Who grope for the light.
Proclaim their redemption
Let the living word ring
To earth's farthest regions
That Jesus is King.

Your faith and your valor
Are needed this hour
To stem all the evil
That would overpower
O youth choose the Christ mind
In Life's early dawn!
With the might of His Spirit,
Prevail and be strong!
O. A. Broughton.

No Sacrifice

"People talk of sacrifice I have made in spending so much of my life in Africa. I never made a sacrifice. I know that in a few years I shall be cut off in that country, which is now open: do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry on the work I have begun. I leave it to you." —David Livingstone.

Giving with Imagination

"To give wisely you must go around with the pores of your heart open. Finally sit down and think. Wise giving requires foresight, imagination and sympathy with mankind".
—Charming Pollock.